THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

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AND FREE RELIGIOUS FELLOWSHIP

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ON SAYING "NO!"

ANOTHER account of "Why I Became a Minister", from a young minister, appears in this issue. These accounts—two others have been printed—are of importance. They give a peep into the spiritual drives of the young men of the Unitarian movement. The older generation may well be humbled and assured. The very stuff of a ministry has been described, and this within a time when the ministry, to say the least of it, seems to be obscured. These young men with unaffected simplicity have got to the heart of the matter. And the Unitarian movement may well be helped and guided by their vision. It is the vision of their generation; but it is very much like the best in all generations.

The accounts have declared a kind of spiritual defiance to the accepted and the applauded. The conventional, "What is done," has not deceived the new men. They belong to the men and women everywhere and in every society who are prepared to stand up to the tawdry values around them and say, "Count me out. I do not wish to live by the standards you impose. I am looking for something better and something different".

What is this something different?

THE SPIRITUALLY PARCHED

Beneath the crust and the frequent boredom of convention men are looking for "truths" by which they can live. Even the most conventionally doped or moulded of men desire something different from the daily round as an explanation of their lives. Subconsciously they ask for convincing reasons, and the exhortations which come to them from many quarters that they should hold certain relations with their neighbours, near and far, just because they *should* hold them, leave them unmoved.

The spiritually cheap attempts to come to their rescue. Frequently enough they invent the spiritually cheap themselves. Men are told, and they believe—because it is easy to believe and relieves their parched state—that they should behave towards their neighbours, far and near, in ways dictated by patriotism, race feeling, or some visionary ideal of world conquest. And one look at these spiritual remedies reveals their sham character.

Patriotism, both in the good and bad sense, is aroused through comparison with the patriotism of other peoples. Race feeling only exists because there are other races, mostly recognised as such because they are delineated by the accident of colour. World conquest is based upon the view that most people in the world, in one way or another, are inferior to one's own nation, and should be controlled for their good. All these values only exist because they are based upon a comparison with others similar to themselves. They are duplicates of the cheap and the tawdry, just because the cheap and the tawdry exist. And the result?

THE LONG LIST

An international incident is created out of a charge brought against a girl for stealing hats worth about thirty shillings in a London shop.

Men go about their work, in this country and others involved, with the knowledge that men are to be hanged and others murdered in Cyprus. And there appears to be no prick of the conscience in the men who go about their work.

Men are alarmed to observe something called Arab nationalism appearing in the Middle East, and the nationalism is stirring and creating dire trouble for itself and other people, and men regard it as quite natural even if, in this particular, it is something new.

The Englishman lives in fear of people whom he has never met on the other side of the globe and they live in fear of him.

Most people are concerned whether their nations are "big" or "small," "powerful" or "weak".

The list could be made painfully long. These after all are the "truths" or the results of the "truths" by which men try to live. They are the conventional and the sham. They provide the pabulum upon which the daily press feeds, and which it regurgitates to the millions willing enough, apparently, to accept it.

But these "truths," at a moment's glance, do not penetrate into the eternity from which final commands can only come. It is the penetration into this eternity that is the ultimate need of the human spirit.

THE TASK

This is the task of men who withdraw from society in order to serve society in its deepest need. Society and all its works always stand under condemnation and in dire need. Under condemnation, for, apart from other matters, it kills and is organized to kill. In need, for often the strongest single member as well as the weakest, has to cry from the depths of the soul for help. The pageantry of daily events, in their brilliance, cruelty and darkness pass by, and men are compelled to watch. They don't want to watch. They want to live; and life is beyond the pageantry. It is the task of those who have assessed the nature of the pageant to help men live beyond.

This we surmize is somewhere hidden in the messages of the young ministers.

But nothing more to be done by the Unitarian Movement? No sense of belonging together? No leadership from the young men to move in joint partnership with others like them? No sense of a Church? Not a sign, not a hint of a sign?

The cruel truth is that we have received more letters on whether children should be taken to church than on whether those who know one another should know one another more deeply. It is from the young men that the lead must come.

COMMENT

The Making of Books

"FURTHERMORE, my son," said the Preacher, "be admonished: of making many books there is no end; and much study is a weariness of the flesh". A modern librarian who has to choose books for his library would say that the Preacher had little to complain of. One would be surprised if he had before him fifty new books in the course of a year, but in Britain alone, getting on for 20,000 books are produced yearly, and the tide does not seem to ebb. The Ford Foundation, which has set out to devise methods of increasing the usefulness of libraries, especially for research, has published some astounding figures with regard to this over-fertility of the printing-press. It is said that research libraries tend to double in size every 16 years, which is quite understandable when it is added that three million documents of importance now become available to libraries every year. The result was that research was becoming more and more difficult, so that the mere search for material cost three hundred million dollars a year. Giving a concrete case, it was said that the Yale University library would by the year 2040 contain 200 million volumes on 6,000 miles of shelves, requiring for their care a staff of 3,000 persons.

Women at Universities

The correspondent who referred in the issue of *The Inquirer* dated September 15, to my paragraph on the above subject, adduces facts that are known to and acknowledged by all. Intelligence Quotient tests produce much the same results in boys and girls; and yet in spite of the fact that in some countries the franchise and higher education have been open widely to women for half a century and more, there is no marked accession of women to the ranks of the higher civil service, parliament, judicature and international service.

The fact is, however, that there is no widespread desire on the part of women to enter those spheres, and the instances to which I referred in my paragraph shows that even where women have gained a good and promising position in business and scientific work, there is a tendency for them to give it up in favour of matrimony. This is a matter in which the community has a wide interest, for many of those women have in getting their training kept out youths who are little inferior to them, if at all, for it is well-known that girls mature earlier than boys. We simply cannot afford to deprive ourselves of so many potential scientific workers—to name only one field of activity; but the real difficulty to which I referred is to gain those extra workers without frustrating brilliant women, who might after all prefer a life of research to family life. That is the problem, and it is not answered by saying that girls are just as clever as boys.

"Rock 'n' Roll"

So far I have not had an opportunity to see the film, *Rock Around the Clock*, and perhaps a paternal watch committee will see to it that that opportunity shall not come. There doesn't seem to be much in the manifestations that sometimes follow the showing of the picture that need surprise those who apply a little elementary psychology to modern society. Ten years ago, whenever Frank Sinatra appeared in a New York theatre or music hall, police and ambulances had to be in attendance in case riots occurred; and where there was a non-stop show the management was worried by the fact that their clients sat through performance after performance, until they collapsed from hunger and fatigue. Colonel Lindbergh, Rudolf Valentino and Admiral Dewey, home from the Spanish-American War, had caused similar scenes in earlier years.

It becomes "the thing" to be excited by a certain phenomenon that seems to import adventure and glamour into the drabness of city life, and the propensity to imitate does the rest. It is a fact that the film had nearly 300 showings in Britain before disturbances began to occur, and it was only when reports came over of disturbances in America that riots and bad behaviour began to occur. In the case of "Rock 'n' Roll" there is the additional fact of the influence of violent and persistent rhythm on spirits endowed with primitive emotions covered with a veneer of civilization.

The Uses of Music

I have just come home from spending a week at one of our most delightful watering-places. The weather was pretty good, and added to the enjoyment of the splendid open-air concerts given by one of the country's best military bands, the band of the Royal Corps of Signals. The trumpet and clarinet playing was magnificent, and there were also brilliant pianists and a vocalist attached to the Band. Some of the members, of course, being young men who trained for music elsewhere, were completing their military service; but it was pretty evident that a very great deal was owed to the ability, hard work and friendliness of the Conductor. During one concert, the Conductor told of an old lady who enjoyed the playing of the band in her own way. "I don't know what band this is, but it is a very good one to knit to." That reminds me of Michael Mail, one of the characters of *Under the Greenwood Tree* who said that once he was sitting at dinner in a pub at Casterbridge, when a brass band struck up. "Sich a beautiful band as that were! I was sitting eating fried liver and lights, I can well mind—ah, I was! and to save my life, I couldn't help chawing to the tune. Band played six-eight time; six-eight chaws I, willy-nilly. Band plays common; common time went my teeth among the fried liver and lights as true as a hair. Beautiful 'twere'. Ah, I shall never forget that there band!

Commentator.

WHY AND WHEREFORE?

Question: *Why have the congregations of the General Assembly such diverse names?*

THIS is a complicated question, only to be explained by the different historical strands which have combined to make up our denomination.

(1) Meeting House, Chapel, Church

In its earliest usage Chapel was a place of worship which was not the church of a parish, and was in some way supplementary, subordinate or inferior to the parish church. Such was a chapel of ease, which was for the convenience of parishioners who lived far from the parish church. Chapel was also the name given to private places of worship attached to colleges or other institutions. In the 17th, 18th and early 19th centuries the name of Chapel became attached to most of these places of worship which were not the established parish churches, i.e. those of the dissenting bodies. Thus the places of worship founded by the nonconforming clergy ejected in 1662 were commonly called chapels. Perhaps the ejected clergy even thought of them as in some sense subordinate extensions of the parish churches. But the name first used by Protestants separating from the Church of England was

(Continued in next column)

A SERVICE ON THE MOUNT

To share in a religious service on a mountain is surely a unique experience for any congregation but this was the privilege of 100 members of the Williamson Memorial Unitarian Christian Church, Dundee, on Sunday, September 2. One has to be a participant in a service of this kind to fully realize the spiritual feeling and inspiration derived and the memory will remain with those taking part for a long time. The reason for the service was the occasion of the annual united service which is held alternately at the Dundee and Aberdeen Unitarian Churches to commemorate the beginning of Unitarianism in Scotland by William Christie at Montrose in 1782.

By rota the service this year was at the Granite City Church, and departing from the usual custom of travelling north direct it was decided that a circular route be taken and include a service somewhere by the wayside. Leaving Dundee at 9 a.m. in two motor coaches the party arrived at the Cairn-o-Mount and there 1,400 feet up the simple but most impressive service was held. Led by our Minister, Rev. A. E. Potts, the party made its way to the top and the grandeur of the scene as far as the eye could reach was one of everlasting beauty with mountain upon mountain stretching away into the distance.

The singing of three favourite hymns chosen for the occasion by members was included in the service, "The Lord's My Shepherd", "Breathe on me breath of God" and "Sing we of the golden City" and surely these never were rendered with more joyfulness and deep feeling than on this wind-swept mountain. One felt the nearness of God and relived the experience of the Scottish Covenanters but with the exception that no persecution would follow. Journeying on from here the party arrived at Aberdeen at 1 p.m. for lunch after which each used the intervening time until 5 p.m. as they wished. Assembling in the Church hall a sumptuous tea awaited very kindly provided by the Aberdeen friends and at 6 o'clock the United Service commenced. This was conducted by the Rev. Gordon Beverley and the sermon by the Rev. A. E. Potts based on "Canst thou by searching find out God" which gave the large congregation something to think about and study very deeply. Leaving Aberdeen somewhat after 8 p.m. the Dundonians arrived back at 10.30 a little tired, perhaps, after their strenuous day but happy and contented that once again these stalwart Unitarians of bygone days had been suitably remembered and the great friendship between the two Churches strengthened. W.M.

"meeting-house". This became the predominant name used by Protestant Dissenters in the 18th century, though "meeting-house" and "chapel" were used more or less synonymously. However, the name of "meeting-house" was mostly abandoned for that of "chapel" in the first half of the 19th century, except by the Quakers. Wesley had wished to call the Methodist places "preaching-houses," but "chapel" prevailed. So were created the two rival religious forces of Church and Chapel, but with a certain innuendo of inferiority and subordination attaching to Chapel, despite the pride of nonconformists.

Before the 19th century the name "church" was very rarely applied to any place of worship which was not the established parish church. So in the 18th century even the Catholics called their places of worship "chapels". But after Catholic Emancipation in 1829, between 1830-40 the Catholics in England began to assert their sense of equality with the Anglican Church by calling their places of worship "churches". A similar trend has taken place in the other nonconforming and dissenting bodies since the middle of the 19th century, no doubt not unconnected with the first use of Gothic architecture and the increased use of liturgical forms by nonconformists anxious to approximate more closely in status to Anglicanism.

Consequently in the General Assembly Year Book we find that only 100 of our congregation still use the title "chapel" and 33 call themselves "meeting-houses," while 166 (the majority) are now called "churches". Only eight of our congregations founded since 1850 in England and Wales have taken the title "chapel"; and, interestingly, two in Wales have called themselves "meeting-houses". The name "chapel" does not now occur in our congregations in Scotland, Ireland and the Commonwealth. In Ireland this is no doubt because the Catholics still keep the name "chapel" there. But we have eight meeting-houses in Ulster, one founded as late as 1833. Not surprisingly, Wales, the land of the Bethel, is the one country where we still have a majority of chapels and meeting-houses (18) over churches (10). When and how certain of our congregations changed from chapel to church would be an interesting and historical study.

IT OCCURRED TO ME

By Muriel Hilton

THE news of the passing of Dr. Maude Royden caused little comment in the press. A couple of inches in our daily newspaper and nothing more. And yet there are countless people, especially women of my generation who owe a great deal to this courageous woman who preached with such vigour at the Guildhouse, Eccleston Square. At a time when I was seeking another religious fellowship to that of my upbringing, the Guildhouse was like an oasis in a desert. There was a distinctive flavour about those evening services, the music under the direction of Martin Shaw, the practising of hymns before the service, the conversation which was encouraged during the taking of the collection. There were certain afternoons which will always remain vividly with me. Maude Royden encouraged followers of all religious faiths to speak and express their views, and it was on one of these occasions when there was an "all faiths" platform that I comprehended the underlying unity of all religion. A year later I found my way into the Unitarian church. Until its last publication I received "The Guildhouse," and what good writing it contained!

It was Dr. Maude Royden's courage more than her many other virtues which so strongly impressed me. She often took a very unpopular approach to a topic which was engrossing the public attention, and I always remember her sympathy with the author of a book which was condemned at the time.

★

"The Day is Done," a novel by Marion Vasey is a most sensitive and understanding study of an elderly woman, who rather than feel a liability to her children goes to live by herself in a small house in a close designed for old-age pensioners with little besides their pensions.

Through this one woman we have a clear picture of what life is like to countless thousands at the close of their lives who face loneliness, physical weakness, illness, lack of means, and the unknown end with dogged endurance and a deep self-respect. We all know them. We read of the little pleasures that make up the day—the letters, the unexpected callers, the meals, the rests, the wireless programmes, the books, the few walks for shopping and church activities.

The details are most lovingly portrayed, and the writing is easy and enjoyable to read. Those who are in touch with these elderly stalwarts will recognize a sincere portrait, and it cannot fail to rouse the sympathy of those who know little of this problem of old-age and loneliness.

A FRESH IMPERATIVE

(Contributed)

IT is perhaps our older people who are feeling the pinch of the economic revolution of our day; unable to earn at the new rates of income they nevertheless have to spend at the new prices. They have to meet life with dwindling resources. Our administrators are aware of this: it is a battle we do not have to wage alone. But wherever we can, let us see that the old folks we know are put in touch with the services which are available to them. Nor must we make the mistake of supposing that because official welfare is open to the aged unofficial kindliness is no longer necessary.

Behind all that is immediately obvious there is yet a deeper anxiety stirring in the realm of unexamined fears. For the last 10 years we have felt that we have emerged from the upheavals of war too easily; we have not paid the expected price. By some deep-rooted folk suspicion we do not trust current good fortune. The economic system will get out of joint, international competition for markets will endanger the uneasy peace we live through. Men sniff for the signs of trade recession, and people live as though they must make hay while the sun shines; after them the deluge! Awaiting any international disruption there is felt to be the apocalypse, the atomic holocaust against which we inoculate our minds by every known device.

This ultimate anxiety, seldom brought to the surface, checks the generous impulse and smothers optimism, or else it breeds indifference towards the future concerns of man. If I can make the way ahead reasonably safe for a year or two, that is enough to live on; more than that is in the lap of fate and the unpredictable modern gods.

This is an area of the human situation to which we all need to be ministers. How? How indeed! Can we by word or wish, by prayer or supplication remove the causes and the source of such anxiety? It is an anxiety we shall probably have to live with for the rest of our days. We must learn how to use it for human good. It imposes a fresh imperative on all of us; so to live that we shall not foment the troubles of the world, so to think that we shall look for the best solutions available for human ills, so to speak that we shall support any statesman's endeavour which puts re-conciliation before truculence, so to pray that we purge ourselves of ambitions that thwart the hopes and needs of other people.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

WHY I BECAME A MINISTER

(3)

By Ronald McGraw

Mr. McGraw, Minister of Waverley Road Church, Birmingham, contributes the third and last of a series of articles in which three young Ministers state their reasons for entering the Unitarian Ministry. Mr. McGraw has served in a ministerial capacity since 1951, and for many years has been an active member of the League.

THE average questioner puts the question with a kind of expectation that the answer is going to contain some experience of a call of some kind in the Isaiah sense. To answer it without priggishness is a most difficult business. To make the answer sincere, factual and definite is even more difficult. How can one give a really sincere answer about a job which demands a real sacrifice of energy, time and thought and makes little material reward? How can one be factual without being brutal about the spiritual condition of the questioner, and seeming superior about one's own contribution? How can one be definite when, as each year passes and as each new experience comes, the real reasons for becoming and remaining a minister change because of the changing nature of the challenge. If someone had told me I should have to make chips for a woman who was so ill she could not feed her children, as part of my ministry, I am certain the task would not have seemed to be the thing it appeared to be when the starting point was reached. If part of the job had been described as meeting and dealing with people at their own different levels and really communing with them, as against the 20th century habit of merely meeting, should I have been so glib five years ago in taking on the task?

★

The varied nature of the work has brought one to realize how much there is to be learnt about it. Preaching about issues which really matter, doing the job which seems often to be forgotten by the ordinary member of the congregation (this does, in spite of College injunctions to the contrary, include shovelling the coke for the heating, painting the windows, and wheeling a portable field lavatory in a barrow to a jumble sale); giving up one's own holiday year after year to camp under canvas in various countries with young people and children in an endeavour to create some sense of the real sacrifice demanded to live in community proper; the inadequacy one feels when an old reprobate sinner dies in one's arms in an over-night hostel; the deep humility that is borne upon a minister when in a moment of prayer at a bedside the old lady prays for *you*. In this almost superhuman task one also is increasingly aware how much our congregations have to learn about their own time. They *live in* the 20th century but they know little of what it really means in their own lives. They realize even less how their historic religious and spiritual task is to mould and change the world around them into a humane and habitable Kingdom of God. Shallowness and superficiality are the symbols of the mid-century condition of mind.

Deep down has always been the conviction that the God one is seeking to express is within this process one calls life. From the very beginning of my working with the young people of our churches there has been a constant seeking of this God in the lives of the people around me, so that the challenge, and call if you like, was to convey to people that some profound fulfillment of their own *real* nature was the work of God. This journey has led through all the things mentioned before, and through other things such as providing a Christmas party for homeless people, working among really divided and broken families, trying to help deliquent boys, and even to buying an old motor couch so that we could make religion a more mobile force.

◆

Before I started to write this I read Colin Wilson's *The Outsider*: a man of my own generation who felt the same almost indefinable urges in the post-war world of the 1940's. The deepest challenge to effectively show where there is a spiritual point of contact and commitment in each life is the need of our present time. As Wilson so rightly shows, it is no new problem. It drove Van Gogh and Neitzche to insanity. It brought from Dostoevsky the Brothers Karamasov. The tragedy of our time is that the Church holds up some form of authoritarian antiquity as the point of contact, and the beginning of commitment is to some outworn theory of salvation.

A man who some years ago influenced my life was a staunch independent in religion, life and thought. He was by deliberate intent and choice an "outsider" in every sense. We talked of his ministry as he lay ill. I had been accepted for training for our ministry; he had spent himself and died shortly afterwards. Of the ministry he said: "It is a lonely calling in a crowd of friends. In its blackest it is a heartbreaking task, in its brightest it is a sense of reaching heights to see greater heights." He gave me Walt Whitman and a most endearing memory of a truly noble soul. I have always felt the Unitarian church to hold the most promise of leadership for people who care to see what is the challenge of how

"Little recks the labourer,
How near his work is holding him to God.
The loving labourer through space and time.
After all not to create only, or found only.
But to bring perhaps from afar what is already founded.
To give it our own identity, average, limitless, free.
To fill the gross, the torpid bulk with vital, religious fire.
Not to repel or destroy so much as accept, fuse, rehabilitate,
To obey as well as command, to follow more than to lead.
These also are the lessons of our New World;
While how little the New after all, how much the Old, Old, World."

This is why I became a minister. These are far more meaningful words than my own. In them is an invitation to a far more adventurous spiritual journey and a far more demanding idea of commitment, than at present offered or attempted by any other church. It is also Priestley's defence of the priesthood, in the highest sense, of *every* believer: revelation, light or motivation from an outside and omnipotent power are irrelevant to the challenge to "see the world in a grain of sand". I have what is contained in this "contact and commitment" in common with the teddy boy on Southend pier, an Anglican parson serving a shanty parish in Johannesburg, or a Jamaican bus-conductor. Their *real* humanity is my motive, justification, preservation and my rood.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"An Urgent Plea"

SIR,—I hope, too, that "An Urgent Plea" will meet with a sympathetic approach. I can speak only as a private Unitarian and not as Chairman of the General Purposes Committee which is, I suppose, the body to take this matter up in the first place. But I believe it is now high time that "A Free Religious Faith" was followed up, and I have long held that we need a new and simple, if deep, exposition of our faith and practice which would appeal to the ordinary man and woman who can think and feel deeply even though they are not experts in the subtilties of modern philosophy and psychology. Let us not make a mistake: it will be a difficult task, to steer between the Scylla of repeating the old platitudes and the Charybdis of being lost in the complexities of modern speculation which, legitimate in its place, leaves all but the professional philosopher cold, in order to speak out of the wrestling of our own experience. It is a well-worth task, however, and I shall certainly give my support to ensure that these stirrings of the spirit among us shall bear fruit. —Yours,

Atherton. *Kenneth Twinn.*

Children and Church

SIR,—I cannot agree with the answer in your issue of September 15 to the question: "Should I make my children go to Church?"

Granted that I don't like the word "make", and I would prefer the word "take"—"should I take my children to church," for if children are *taken* to church from an early age with the family as a regular thing, I don't find they make much difficulty about it.

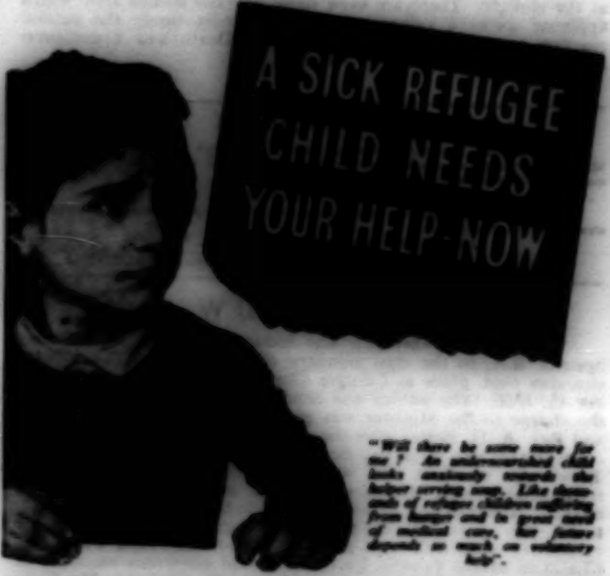
I believe that the statement "Coercion is death to the spirit" is simply untrue. If it *is* true, then we ought to be protesting might and main against compulsory education. We should let our children decide for themselves whether they will go to Day School, whether they will wash their hands and faces, whether they will brush their teeth, and so on. As a matter of fact we explain to them why it is important to go to school, why it is important to wash, why it is essential to brush our teeth, and then, if they try to evade these duties, we simply make them do it. And their spirits don't die in consequence.

On the positive side, a great deal needs to be said which cannot be said in a short letter. It is important to make church-going attractive. But I also believe that we ought to teach our children "reverence for duty" as well as other religious truths. I am devoutly thankful that I was made to read poetry against my will when I was young; and in time I came to love reading poetry. If I had been allowed to neglect it, what might I not have missed later?—Yours,

Altrincham. *Arthur W. Vallance.*

SIR,—May I, as the mother of three young children (just!) put forward a different viewpoint from that expressed by the writer of "Why and Wherefore?" in *The Inquirer* of September 15?

While I believe that from the day he is born—possibly even before—a child picks up a religious atmosphere from his parents before he has ever heard of God or Jesus, and that this atmosphere remains his most precious means of learning about God all through his childhood, I think that there must be much more than this. The *laissez-faire* attitude to any definite religious teaching, and to church-going in childhood is, I believe, a great mistake, nor is it fair to the child. How can a boy or girl in their teens decide for themselves with any degree of wisdom if they have no yardstick by which to judge? Children need guidance, and for lack of it we lose our youth to other faiths. Because our faith is tolerant it does not mean that we have nothing to teach our children. I think that parents should teach their children the best that they know. They can tell them that other people have different beliefs but this is what they believe.



"Will there be some more for me?" An undernourished child looks anxiously towards the helper serving soup. Like thousands of refugee children suffering from hunger and in great need of medical care, her future depends so much on voluntary help".

IN KOREA alone 4,000 hungry refugee children look to us each day for their hot meal; in the Near East malnutrition has reduced some babies to living skeletons; while in Hong Kong thousands of refugee families have nowhere to live except the open street or exposed rooftops.

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If their Christian faith means anything to the parents they will take not send their children to church. As children we went to church with our parents (going out before the sermon until we were old enough to ask to stay) and I do not remember that any of us felt any sense of coercion. It was the normal thing to do on Sundays and therefore we accepted it naturally. The prevalent practice of sending children to church or Sunday School breeds the idea that religion is only for children and when they are old enough to copy their parents and stay away, they do.

I am afraid that nowadays the problem is not mothers who will not forego churchgoing for their child's sake, but mothers who make their children (and many other things) the excuse to stay away! What we need is more mothers—and fathers—who will forego their traditional Sunday dinner in order to *take* their children to church.—Yours,

Ansdell. *Madeline Hellaby.*

Invitation

SIR,—Ullet Road Church will welcome the news of any young person from our churches and Sunday Schools who is coming to Liverpool to the University or Training College.

May I suggest that a letter of introduction should be sent to me from the minister (or church secretary where there is no minister), and that this should be done as a natural practice from ministers and officers, wherever a young person is going from one of our churches to whatever place there is a Unitarian congregation.—Yours,

Liverpool. *E. S. Price.*

Applause at Concerts

SIR,—Sir Adrian Boult is not alone in questioning the fitness of applause after symphonies. Presumably no one would dream of clapping hands in church after a rendering of the "Matthew Passion" or "The Messiah". But an abstract composition, symphony, string quartet or tone poem, may be as truly religious in content as any oratorio; and this in the concert hall as well as the church. There are even some operatic finales after which applause seems a vulgar anticlimax. Whilst surely the natural reaction to a sublime inspiration like "Death and Transfiguration" is "on your knees"!—Yours,

Swansea. *Basil Viney.*

THE INQUIRER

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NEWS REVIEW

Bath and Trowbridge: The induction of the Rev. Sidney Spencer B.A. to the dual ministry of the Bath and Trowbridge churches took place at Conigre Chapel, Trowbridge, on September 15, 1956. The service was conducted by Rev. W. H. Cordell, the charge to the Minister was given by Rev. Lawrence Redfern and Rev. A. H. Birtles gave the charge to the two churches. The congregation was large and besides consisting of all the Bath and Trowbridge members who were able to attend, included friends from neighbouring churches and from as far away as Bournemouth. A goodly tea, provided by the ladies of the two congregations, was partaken in the schoolroom. The tables were beautifully decorated with flowers. Alderman Frank Beer, J.P., Chairman of the Trowbridge Church, read numerous messages of congratulation and good wishes. The visiting ministers, Mr. E. C. B. Lee, of Bath and Captain Arthur Blake, O.B.E., of Bristol, spoke and Rev. Sidney Spencer responded.

Women's League: Sheffield District: The great significance of the meeting at Rotherham on September 13 lay in the fact of the beautiful devotional service, conducted by the Rev. Margaret Barr. At its conclusion, Miss Barr came down from the pulpit to speak of her work in the Khasi Hills during the past five years. But first she spoke of her pleasure in being in this, the only Church of which she was minister before going to India.

As she unfolded the story of her life, away in that remote corner among the high Khasi Hills, we realized afresh the heroic dedication, the skill, wisdom and tenacity of purpose this brave woman minister brings to her unique work. Her replies to several questions, asked by listeners, served to strengthen our admiration. At the close of the General Business Meeting, which followed, this was expressed in a generous retiring collection in aid of her work in India.

During tea-time Mrs. Bradford gave thanks to Miss Barr for the beautiful devotional service and her talk about her work; and also wished her a happy voyage back to India in October.

A.S.

Chester: Matthew Henry's Chapel was the scene on Sunday evening, September 16 of a sad though happy gathering when a presentation of a watch, a clock and a "Pinger" (a cooking time check gadget) was made to Mrs. Graham Webster on the occasion of her forthcoming removal with her husband and family to Birmingham. Miss Herford as Chairman thanked Mrs. Webster for 5½ years of unremitting work as Honorary Secretary, undertaken without previous experience at a time of desperate stress. Throughout this period the regular supply of the preaching services without a settled Minister had been maintained and the redecoration of the Chapel and Schoolroom with their charming colour schemes had been her particular care.

Earlier in the week the Schoolroom, lent to the W.V.S. for the purpose, had been the scene of the inauguration of a weekly crèche for children left by mothers in attendance at the nearby Royal Infirmary. The Chairman and other members of the Hospital Board had visited the premises and had shown particular interest not only in the suitability of the schoolroom and its amenities but of the beauty and dignity of the old Chapel alongside.

THE CONSUL

By Raymond Robinson

AFTER spending a couple of hours counting our resources and trying to ascertain how far we could travel on our combined wealth we finally bought two tickets for Ostend at the little Danish-German border town. We were exultant; we could reach Ostend on time, which contrasted with our complete ignorance, while hitch-hiking, of where we would be the following night.

Our difficulties, however, were only beginning. We were obliged to travel via Amsterdam instead of by the direct Cologne route. We found ourselves in B——, and appeared to be setting out on a round trip of obscure German railway stations.

We decided to confirm our original instructions, and were informed that our projected route was impossible. Even hardened railway officials quailed at the thought of such a round-about journey. There was, however, one snag—to travel more directly required extra money. This we did not possess. Despite our tickets being plainly marked, we were made to understand that they were not valid for Ostend. Someone had obviously made a mistake, but an attempt to resolve the problem in a foreign language was beyond our powers. Another approach was necessary.

★

The railway official suggested that we contact the British Consul, and within minutes we were talking to him over the telephone. It appeared he had just returned from an "important" dinner and was now browsing through a history book in his library. We told him of our difficulty and he promised to come immediately to the station. He assured us that we would easily be able to recognize him as he was still in evening dress.

Within five minutes a tall, middle-aged portly gentleman, complete with monocle, came striding towards us. We all entered the railway information office and the inquest on our tickets began. The official was sitting at his desk and the Consul took up, what I suspect was his favourite stance—one hand in his coat pocket, the other free to gesticulate, and perhaps on occasion to adjust the monocle, one foot before the other, the head thrown well back. Such a posture of calculated ease was, by now, undoubtedly habitual, but seemed, nevertheless, to produce its effect on the official.

The conversation was conducted in German interspersed with questions to us in English. He quickly established who we were and what we were doing. He also confirmed our statements, where possible. One of us, for example, was a student of Russian and he immediately began to ask questions in that language. Luckily the questions were understood! The particulars of our tickets were duly noted and he emphasized to us and to the official that the railways had made a contract to take us to Ostend and therefore, the blame lay at their door.

The interview concluded with the official apologizing for the inexplicable behaviour of his colleague in selling such a ticket to us, and with the Consul paying the additional money on our behalf. After leaving the information office the Consul assured us that he would be refunded by the German railways as it was clearly their responsibility. Nevertheless, in his usual efficient manner he took our addresses and said he would communicate with us later. He then drew us to him and quietly informed us that his name was F——, Sir Robert F——. There was a pause for this devastating information to take effect and then he wished us all the best for our return journey. One final gesture remained. He took out his purse and gave us 10 marks in memory, so he said, of his own student days.

★

After his departure we found to our chagrin that the last train had gone. We now had to find a night's lodgings, but being after midnight it was too late for the youth hostels and the hotels were too expensive. Our enquiries elicited one suggestion—the police station. Eventually, we took the plunge and after some routine questioning we were shown into a cell. There were two wooden benches (upon which we attempted to sleep), a wooden table and chair. The door was locked behind us and the light extinguished. We were in our nights' lodgings! At 6 a.m. promptly we were awakened by a policeman and courteously, but firmly shown the door. Their obvious intention was to discourage people from using the police station as a cheap hotel. In our case they succeeded!

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 30th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. [illegible] Herbert
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. T. M. Jones
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. J. C. [illegible]
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. W. J. Wharton
BETHNAL GREEN ([illegible]), Unitarian Church, 11, Rev. F. Hankinson
BILLINGSHURST, Free Church, High Street, 11.15 and 6, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice [illegible]
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Moor Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Shaw
BOLTON, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Mr. Eric Kay
BRADFORD, Broadway Avenue, 3.15 and 6.30, Rev. E. Shirvell Price
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
BRISTOL, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Rev. J. Tyssul Davis
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11, Rev. F. M. Evans, 6.30, Mr. O. B. Ainsworth
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
CARLISLE, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. A. Foot
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 3, Sunday School, 6.30, Rev. Barbara Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. F. A. Fitzpatrick
CHESTERFIELD, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. Eric Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COSELEY, Staffs, Old Meeting Road, 11, Rev. P. C. [illegible], 2.30, Mrs. E. Spicer, 6.30, Rev. H. [illegible]
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Decker
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk, (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Downing, STYAL, 6.30, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. C. G. Bolam
DITCHLING, Old Meeting House, 10.45, Dr. J. J. [illegible]
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. E. D. Davies
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. G. [illegible]
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. [illegible]
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. [illegible]
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. [illegible]
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, 6.30, Mr. S. H. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. F. Kenworthy
[illegible], Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. Graham Short
GLOUCESTER, Barton Street, 3, Rev. Barbara Thomas
GUILDFORD, Ward Street Church, 11.15, Rev. E. Neil Cram
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John [illegible]
HALIFAX, Northgate End, 10.45, Mr. F. [illegible], 6.30, Rev. J. B. [illegible]
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
HORSHAM, Worthing Road, 6.30, Supply
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. [illegible]
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest [illegible]
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. P. [illegible]
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Constance Harris
LETCHWORTH, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Mrs. E. [illegible]
LEWES, Westgate Chapel, 11, Rev. W. J. [illegible]
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
LIVERPOOL, Bootle Free Church, 11, Rev. N. [illegible]
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. K. [illegible]
LIVERPOOL, Gateacre Chapel, 11, Rev. [illegible] B. [illegible]
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. [illegible]
LIVERPOOL, Hope Street, 6.30, Rabbi Dr. J. J. Kokotek
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. C. A. [illegible]
LONDON, Bell Street, Edgware Road, 6, Mr. E. H. [illegible]
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. C. W. [illegible]
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne
LONDON, Forest Gate, Upton Lane, 6.30, Mr. G. E. [illegible]
LONDON, Golders Green, Hoop Lane, 11, Mr. M. [illegible], 6.30, Rev. K. C. [illegible]
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. H. [illegible]
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. Shaw
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. [illegible]
LONDON, Ilford High Road, 6.30, Mr. T. E. [illegible]
LONDON, Islington, Upper Street [illegible] Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11.15 Mr. G. J. Pearce
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. A. [illegible]
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. Dorothy Tarrant
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, [illegible] Road, 6.30, Rev. G. J. [illegible]
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. [illegible]
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. [illegible] Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. E. W. [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. [illegible]
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. Stanley [illegible]
MANCHESTER, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mrs. H. Wilson
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 2.45 and 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. [illegible]
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. [illegible]
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. John Kielty
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mr. R. Platt
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. Nuttall, 3 and 6.30, Rev. F. [illegible]
OXFORD, Manchester College Chapel, 11.30, No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. G. L.Clarke
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RINGWOOD, Hants, The Meeting House, 11, Rev. J. W. [illegible]
ROCHDALE, Blackwater Street, 10.30 and 6, Mr. F. Walker
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. [illegible]
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Mr. H. Mathews, 6.30, Miss H. [illegible]
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Morris
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. [illegible]
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, 3 and 6.30, Rev. G. W. [illegible]
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
SOUTHAMPTON, Bell Memorial Hall, Bellevue Road, 6, Dr. J. Cyril Flower
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. Walter Long
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Rev. S. R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also, 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Rev. B. Vesey
SWINTON, Swinton Hall Road, 10.45, Supply, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Supply
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. [illegible] L. [illegible]
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
TROWBRIDGE, Conigre Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month), Rev. W. [illegible]
WALLASEY, Memorial Church, Manor Road, 3, Rev. E. W. Hill
WEST KIRBY, [illegible] Gardens, 11, Rev. Maurice [illegible], (also 6.30, 1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WHITBY, Flowergate, 2.30, Mr. E. E. Strachan
YORK, St. Saviourgate Chapel, 6.30, Rev. T. [illegible] Davies

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 10 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply. Manse Telephone LX [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. [illegible]
WELLINGTON, Services suspended. Enquiries — Mrs. [illegible], Tel. 41 - 272.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

THE LINDSEY PRESS

THE GREAT UNITY
by Margaret Barr, M.A.,
2/6 by post 2/9

This book contains in outline the material used for an experiment in the teaching of comparative religion for the children of an Indian school. Emphasis is laid throughout the book on the points of similarity that unite the teachings of the world's religions, with a view to giving an understanding of and respect for traditions other than their own.

KHASI CALLS: An adventure in friendship
by G. J. Sparham
Second edition edited and enlarged by
Margaret Barr, M.A.
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by Bruce Findlow
with an introduction by Margaret Barr

An eye-witness account of the work of Margaret Barr among the villages of the Khasi Hills, Assam, India.
1/6 by post **1/9**

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15 GORDON SQUARE, LONDON, W.C.1

Miscellaneous

AUTHORS invited submit MSS all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe (Estd. 1898).

FRIARS STREET CHURCH, IPSWICH

An "Autumn Fayre" is being held on Saturday, October 13, in aid of the Organ Fund and to provide an Electric Blower. It will be opened by the Mayor at 3.30 p.m. Any contribution interested friends might wish to make will be gratefully acknowledged by the Church Treasurer:

Mr. R. J. Collett,
3 Lower Dales View Road,
Ipswich.

UNITARIAN COLLEGE, MANCHESTER

Opening of the Session 1956-57

Wednesday, October 3, at 3 p.m.

Address by the Rev. Herbert McLachlan, M.A., D.D., Litt.D.
"Earl Morse Wilbur: Scholar and Traveller"

The ANNUAL GENERAL MEETING OF SUBSCRIBERS will follow and a cup of tea will be provided. The attendance of all friends of the College is invited.

Nominations to College Committee

Any nominations for election to the College Committee should be in the hands of the Lay Secretary, Mr. C. K. Robinson, 878 Hyde Road, Manchester, 18, by the morning of October 3 next. Nominees must be subscribers to the College and must have given their assent prior to nomination.

London District Provincial Assembly

CONFERENCE ON "AUTOMATION"

This conference, arranged in collaboration with the Social Service Department will be held in Stamford Street Chapel, on Tuesday, October 9, at 7.30 p.m. The discussion will be introduced by Mr. G. H. Lowthian, M.B.E., of Wandsworth.

CHAIRS and TABLES
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HOLIDAY ADVENTURES

MR. PARKINSON'S PARTY

Seeing Europe in the company of fellow-Unitarians, especially when the party is blessed with both good weather and good fellowship, is a physical and spiritual adventure never to be forgotten. Such was the experience of the Unitarians who again this summer, went abroad under the leadership of the Rev. G. W. Parkinson of Doncaster.

Lugano captured the imagination of the July party. Our hotel was delightfully situated on the gentle slopes of Monte Brè and overlooking the deep blue lake which entranced us every morning by its exotic beauty as we breakfasted in the garden. While we attempt to survive our English "summer" what glorious memories we possess of blue skies and blazing sunshine—in Locarno, the Isle of Brissago, Como and Milan where our visit was greatly enriched by the gracious welcome we received from a kindly and courageous Italian Methodist Minister (whose Milan congregation numbered 200) and who laughingly exclaimed: "I'm quite a heretic myself!" Milan has much to offer, but, in a temperature of 95 degrees, a brief tour taking in the amazing Monumental Cemetery, the magnificent cathedral and the world famous "La Scala" Theatre is about all that can be expected in one afternoon, of a party of very thirsty and very hot Unitarians.

The August party had a rather more exciting and exhilarating time 5,000 feet up in the Swiss Alpine town of Davos which, with its 30 sanatoria, is a world health centre. Variety was certainly the keynote of the tours which covered six countries, including Switzerland, Austria, Italy, Bavaria, France and Liechtenstein, and began with an ascent by coach, negotiating 48 hairpin bends (all numbered), up to the Stelvio Pass, the highest in Europe (9,000 feet) where we found ourselves among the skiers and above the clouds with a breath-taking view of the great glaciers; another day we descended to Lake Como and enjoyed a sail and siesta on the colourful island of Bellagio. But on the return journey, during a thunderstorm in the Alps, our coach was suddenly confronted by a landslide which, but for the skill of our driver, might have proved disastrous.

The climax of our tour was reached when we were given a warm welcome to the Albert Schweitzer College at Churwalden. The charming and enthusiastic President, Professor H. Caspers, and his genial and enterprising colleague, Mr. D. Clarke, B.A., with the aid of a film, told us the story and aims of this courageous little college, set high up in the mountains, which seeks to inspire young people in their studies with the mountain top view.

Also in August, Mrs. Parkinson led a nomadic band of Unitarians across the North Sea where they explored Bergen and then for several days relaxed amid the strange wild beauty of the Hardangerfjord with its mountains, rivers and rushing waterfalls, finally spending three days in the gay and intriguing city of Oslo where they visited the famous City Hall, saw the Kon-Tiki raft and many relics of the Viking age and Polar exploration.

So 80 more Unitarians drawn from 35 churches, have strengthened and enlarged their denominational contacts and made many new friends among kindred spirits.

G.W.P.

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